THE PACIFIC

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COURAGE AND HOPE.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong, be strong!

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song.

—Maltbie D. Babcock.

THE PACIFIC

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A SOUTHERN GEYSER.

Senator Tillman has not broken loose again on the negro question; he broke loose some time ago and has staid loose. But he took occasion last week in the Senate in an attack on the President, to repeat his pet expression: "This is a white man's country and white men must govern it." We are inclined to think that God, as well as Senator Tillman, may have something to say about this. It remains, at any rate, for the future to show whether this is to be a white man's country. Just now it is both the white man's and the black man's country.

The white man will have to give the black man a square deal, will have to treat him justly or go under finally. This is the way of the world in the long run; for it is God's way.

As usual when Senator Tillman gets on his high horse he rants about the danger of miscegenation. President Roosevelt stood on the platform framed by the Man of Nazareth when he wrote in his message:

"It is of the utmost importance to all of our people that we shall deal with each man on his merits as a man and not deal with him merely as a member of a given race; that we shall judge each man by his conduct and not his color.

"Every far-sighted friend of the colored race in its efforts to strive onward and upward should teach first, and the most important lesson alike to the white and the black, the duty of treating the individual man strictly on his worth as he shows it."

But Mr. Tillman has the effrontery to stand up in the Senate of the United States and ask: "Is it possible or desirable that all consideration of race and color shall be dismissed from our minds, and not govern our action; that racial instincts obtained in us by nature are to be ignored and all men of all races to be judged and treated on the basis of individual merit? Are men to be made over and the caste feeling and race antagonisms of centuries to disappear in the universal brotherhood of man?"

Since Senator Tillman has asked for information The Pacific is pleased to inform him that this is exactly what all thoughtful and far-sighted people foresee. And it is passing strange that there should be a United States Senator who has not seen it thus.

But the Senator asks further whether there are any who would have "the Caucasian, the highest and noblest of the five races, descend to the level of the others and share his birthright with them, with the inevitable result that pure white blood will disappear from the face of the earth, and after the mixing of centuries shall have completed the amalgamation, have all men of one skin and one type?"

This is quite a mixture of questions, with a vast deal of assumption in each one of them. In the first place, we do not expect the Caucasian race to descend by reaching out a helping hand to the other races; it will ascend; and this is the only path by which ascent is possible for it.

That there lurks along this pathway any danger of pure white blood disappearing from the face of the earth, we do not believe. If that is inevitable, then let the inevitable come. Men must do the right though the heavens fall. It is useless to fight against God. Mr. Tillman, it appears, does not have any fear about all trace being lost of white blood; it is that there will be a general mixture of white and colored blood. If there should ever be—what then? Something worse than that could easily happen to the white people—a blotting out entirely from the face of the earth. Noted writers have argued that our civilization will eventually be replaced by that of a race less over-refined but more vigorous. Dr. G. Stanley Hall of Clark University, writing concerning what he calls "the adolescent races," says that we of the highest civilization have left as it were large brain areas fallow; culture factors of the highest importance have been neglected, and that there is such a thing as "barbarism with electric lights." While he regards our type of civilization as the best in many respects he looks on it at best as only a certain group of excellences, and says that while we are at present the bearers of the world-consciousness, it by no means follows that the highest human perfectibility is along the lines that we have followed. Well worth the consideration of all thoughtful men are the following words by Dr. Hall: "Back of and independent of all current questions may we not urge that the time has come for us to consider occasionally problems of statesmanship and religion and history from the broad standpoint of the education of races with whom a thousand years are hardly as a day? Our democracy needs a type of historical study that glimpses these larger questions, and while hopeful, does not assume that we are the beati possidentes or our age the culminating period of history, but rather that its brightest pages are yet to be written because the best and greatest things have not happened yet. Nor does this necessarily imply that even our own blood or our own institutions will dominate the far future. In many lands the victims have been the real conquerors. In later ages other stocks now obscure, and perhaps other tongues now unstudied, will occupy the center of the historic stage, appropriating the best we achieve, as we learn from Semites, Greeks and Romans. If this be true, every vigorous race, however rude and undeveloped, is, like childhood, worthy of the maximum of reverence and care and study, and may become the chosen organ of a new dispensation of culture and civilization. Some of them now obscure may be the heirs of all we possess, and wield the ever-increasing resources of the world for good or evil somewhat perhaps according as we now influence their plastic stages, for they are the world's children and adolescents."

But as to our question, If there should be a large mixture of white and colored blood—what then?

It is the belief of eminent anthropologists that the entire white race has a large percentage of the African in its composition. It was the mixture of Arab and

African that gave the brilliant civilization of the Moors in Spain. And from the large blending of African with Aryan and Semite elements in the centuries agone, in the lands about the Mediterranean, enlightenment and advancement ensued.

Not long ago an article concerning Brazil appeared in The Outlook in which were some significant statements and facts. Mention was made of the blending of the races there and it was said that in this was the very process of race building that has been completed for ages in Mediterranean lands. There are many negroes in Brazil, but a prominent Brazilian statesman was quoted as saying: "In two hundred years there will be no negroes left in Brazil. They will all be absorbed." Also the story was told of members of some fine old Southern families, irreconcilables, who emigrated to Brazil just after the civil war. That was a land of slaves then. But ere long those slaves were liberated. But more than this: some of the children of those men and women who fled from our Southland have married into proud families there in Brazil in which can be traced African blood. The writer of the Outlook article says: "Forty years ago, among the cloud-shapes that piled themselves upon the mountainous coast as the ship that bore those colonists came into port with its emigrants from the dead Confederacy, perhaps there might have been traced the figure of Nemesis. Could the newcomers have seen what she then wrote in their book of fate, they might have read: "Welcome to your new home! You are building better than you know. You have come from a land of new freedmen into a land of slaves, here to live holding slaves that shall yet be free. Here you will increase and multiply; your children shall be many in the land. But your descendants will also be descendants of African slaves. With your blood shall be merged the blood of the race that vainly you seek to keep forever enthralled and apart. In posterity's veins that blood will course coequal with yours. It is well that you come from afar to this land. For, as with your own people back in the distant North, so it is with this—the blood of many races must blend to build up a nation capable and strong."

It is said that when Secretary Root was in that country not long ago a group of these men from the old Confederacy, venerable, white-haired, courtly, waited for him at a station and paid him homage; later they wrote to acquaintances that they hoped he would be our next President and that if they were citizens here they should vote for him. Truly has it been said: "Time not only allays rancor; it effaces prejudices that once seemed ineradicable."

Simply because President Roosevelt speaks of the duty of treating the individual man strictly on his worth as he shows it, Senator Tillman asks:

"Is President Roosevelt ready to act up to his own theory and have his children marry men and women of the other races? Would he accept as a daughter-in-law a Chinese, a Malay, an Indian or a negro, in accord with the doctrine laid down in his message?" And the Senator answers: "We all know he would not, and while fine words butter no parsnips, words like these are a source of incalculable evil, coming from such a high source."

The present writer has a Southern friend here in California who puts a similar question to him whenever he argues for such treatment of the colored man as is accorded the white man. It is beside the mark. The question is not pertinent; it is the last resort of a man who has been worsted in the argument. Suppose that a recognition of the God-given rights of the black man should result in some racial intermarrying, is there anything in history to show that it is damaging? The present writer would not take a black woman as a wife, but if any other man so desires, or any black woman desires to marry a white man, it should not be for any one else to say nay to them . Doubtless the time will come when laws forbidding such marriages will be wiped off of all statute books.

Will the time ever come when there will be a blending of the races? We do not know. There are some things to indicate that after centuries of culture there may be a mingling to a great extent of Caucasians and Mongolians, and of others most closely allied—and perhaps with them even of Africans. Only God knows.

As to the blending of Caucasian and African there is far more doubt than there is as to the blending of other races. What we write here is in no sense an advocacy of any such mixture. It is merely to show that there have been such race mixtures in the past, and with good instead of damaging results, and that in the high culture to which all races alike are destined to attain to in the world's future, it is reasonable to suppose that the blood of the black man and of the brown man and of the yellow man and of the red man will be held to be as good blood as that of the white man; and further, that in this high culture of all races alike there may come about such intermarriage as is today not thought of by the people of these different races.

It is this that Senator Tillman fears; and to prevent the possibility of it he would bind the fetters about the black man in America.

Senator Tillman,—"Old Faithful," may go on spouting. It will not matter. He will go down to his grave ere long, and what God planned when he laid the foundations of the world will be worked out. Perhaps Senator Tillman may help to work it out, for it has been said that even the wrath of man shall praise Him.

But of this one thing let the white man in America be assured: If he shall heap oppression on the black man, if he shall deny him equal rights, it will be to heap up his own condemnation. In ancient days plague after plague came upon the Egyptians because Pharaoh would not let the Israelites go. In the long run never has it been well with the wicked, and never will it be.

In the death of Principal Rainy of the New College, Edinburgh, Scotland, the whole Christian world sustains great loss. Dr. Rainy was one of the greatest men Scotland has had since the days of Chalmers. He was nearly 81 years old, and his life was crowned with usefulness, both as a preacher and teacher. His connection with the college in Edinburgh began in 1862. He was a leader in the movement for the union of the Free and the United Presbyterian churches of Scotland and was made in 1900 the first moderator of the United Free Church. When the trouble with the minority who repudiated the union arose and the House of Lords had made that strange decision which gave the "Wee Frees," the property, Dr. Rainy stood as a great tower of strength around which were rallied the forces which finally brought justice in part at least to the United Church.

A BACK NUMBER.

Ex-Governor Pardee is quite an up-to-date man in very many respects, but as to things pertaining to the Asiatics his recent message to the assembled legislators at Sacramento shows him to be a back number. His lack of information on this important question in its various aspects and relations is due doubtless to the fact that he has been busied with the duties of his office and with keeping himself in such trim politically as to stand a chance of geeting into some other position of public trust ere long. Nevertheless he ought for his own reputation and good, as well as for the good of the people who elected him to the governorship, to have given the question of Asiatic exclusion, especially that of Japanese, a little more investigation before declaring himself as he did in his message.

The assertion that was most unwarranted, perhaps, was this: "Both Europeans and Americans have lived for many years in both of these countries, (Japan and China) yet there is no mingling of the races even there, no intermarriages." The facts are that there have been several intermarriages. Captain Brinkley, a retired British army officer, a resident of Japan for more than a third of a century, and editor of The Japan Mail, married a Japanese woman and they have a family of several children, Professor John Milne of England, one of the world's most famous seismologists, long connected with the Imperial University of Tokyo, took a Japanese bride back to England with him a few years ago. Sir Edwin Arnold, who has been termed "a connoisseur in femininity," when in Japan several years ago took a Japanese woman as a wife, and taking her with him to his old English home raised her to the British peerage. Other such unions can be named.

Mr. Pardee expresses the opinion that President Roosevelt and the people of the East do not understand the Asiatics and our problem here because of "coming in contact only with a few educated and intelligent individuals of these races." The difficulty with Mr. Pardee lies in the fact that he has no farvision on this question. He seems quite unaware that one of the remarkable features of the 20th century is a new cosmic consciousness and a new sense of solidarity among all the peoples of the earth. As Dr. Sidney Gulick says in his book "The Evolution of the Japanese," "The age of isolation and divergent evolution is passing away, and that of international association and convergent social evolution has begun. * * *Universal economic, political, intellectual, moral and religious intercourse is the characteristic of the new aeon on which we are entering."

Mr. Pardee should let his mind dip into the future and consider what the Asiatics will be not only when in large numbers they are what these few educated ones now are, but what they will be when along with us they have attained to the grander heights to which mankind is to attain in the future. It will not be long before they will have climbed right up alongside of us and will be aspiring to all that we may aspire after.

In one of his poems Kipling says:

"O! East is East and West is West, and never the twain shall meet,
Till earth and sky stand presently at God's great judgment seat."

But a little further in his poem he gets at the truth of the matter and gets in the lesson he wished to teach, in the words:

"But there is neither East nor West, border nor breed nor birth
When two strong men stand face to face, though they come from the ends of the earth."

Further, Mr. Pardee lays it up against the Chinese that they cling to their queues, and in this and other ways fail to conform to our customs. He hasn't kept informed as to movements amongst the Chinese or he would know that the queue has begun to go both in China and in this country. The Rev. Jee Gam, of the Congregational Mission, was the last Chinese clergyman hereabouts, to cut off the queue, and his went off at least a year and a half ago. The high officials in China have abandoned it, and many others also.

Mr. Pardee said further: "It is useless to expect people with such different racial characters, of such different civilization, can ever mix with our people and become absorbed into our body politic. They cannot become good American citizens; it is useless to attempt to make them such."

This brings to mind the remark a certain European gentleman made to Bishop Thoburn when he went as a missionary to India thirty-eight years ago: Pointing to a brick pillar he said: "You might as well undertake to make a Christian out of that pillar as out of these people." Today there are thousands of native Christians in that part of India.

If Mr. Pardee had looked about a little he could have found here in California both Japanese and Chinese beyond intelligent question with just as good material in them today for American citizenship as one half of those persons who are already citizens. No unprejudiced person can come in contact with these Asiatics and not so conclude in a very short time. In saying this we are not arguing for the franchise for them; we are merely stating a fact. And there is every reason for the belief that if this nation had treated European immigrants as it has treated the Asiatics there wouldn't have been any large assimilation of Europeans. Mr. Pardee's whole utterance on the question of Asiatic immigration is based on the assumption that those people are going to remain as they have been or now are. And it shows either an ignorance of or a disregard of the great changes which have already occurred among them and of those greater which all well-informed persons realize are soon to occur.

Arizona has 163 churches with property estimated to be worth $1,000,000 Some recent statistics are: Roman Catholic 29, with 30,000 members or adherents; Mormon, 4, with 7000 members; Presbyterian, 22, with 2,375 members; Protestant Episcopal 10, with 1,781 members; Methodist Episcopal North 21, with 1,161 members; Baptist 15, with 686 members; Congregational 6, with 384 members; Methodist Episcopal, South 7, with 524 members; Disciples of Christ 2, with 300 members; Seventh Day Adventists 5, with 170 members; Lutheran 2, with 58 members; Free Methodist 2, with 62 members. The Christian Scientists have 2 churches and 26 members. These figures are not exact, a few churches not reporting.

THE PACIFIC COAST IN BRIEF.

When asked why he did not say something, in his message, on the Japanese question, Governor Gillett replied that he did not wish to interfere with or embarrass the national administration. That was wise and considerate action and expression on the part of the governor.

Our Oregon Letter this week contains a sketch of the life of the Rev. Dr. Myron Eells who passed on into the life beyond recently. Dr. Eells' life entered largely into the history of the Pacific Northwest, and we therefore give space to all that his long-time friend, Mr. Himes, has written concerning him.

We have received a large number of letters heartily endorsing the position The Pacific has taken on the Japanese school question as well as that of the general Japanese problem. Undoubtedly there are some of our readers who do not agree with us; but these many letters, and their sources, indicate that there is but little difference in the Christian sentiment of the coast as to this matter.

A writer in Leslie's Weekly tells of some of the queer foods on sale in New York, saying concerning a California product: "The canned abalone, which is pretty generally known as a shell-fish, with beautiful mother-of-pearl shell with a row of perforations along the edge is largely a California product, and is a delicious and delicate sea food which differs from other fish, and is something like a combination of lobster and chicken."

Bishop Bell of the United Brethren Church writes in the Religious Telescope of Dayton, Ohio, of a recent visit made by him to Reno, Nevada: "A number of members of the United Brethren Church were found and work might profitably be undertaken in that part of this district. Reno is a fine and rapidly growing city and we are greatly needed right now to contribute our efforts to the salvation of the people. Will our people hear the cry of this and other most needy fields by giving our societies the funds to inaugurate the work? Reno has a population of 15,000 and only four active Protestant churches with a total membership of 750."

The First Congregational Church of Oakland is considering an offer of $400,000 for its property on Clay street between 12th and 13th in that city, 200 by 150 feet. The members of the church have been asked to vote on the proposition next week. The property of the First Methodist Church on a nearby corner has been sold, or is about to be sold, for $250,000. The First Presbyterian Church has decided to sell ere long and has purchased a new site on the corner of Harrison and 19th streets. It is said that the First Methodist Church contemplates going out Telegraph avenue as far as 26th street for a new location. Oakland claims a population of 250,000 now. This may not be; but the demands of business are such nevertheless as to make those church locations very valuable.

An Anti-Saloon League conference will be held in the First Methodist Church of Oakland on Thursday, January 24th. Dr. Chapman, who was asked recently to take again the superintendency of the work in the whole state, will be present, and in the evening will give his famous address, "A Stainless Flag." The conferences in the forenoon and afternoon will be under the direction of Dr. Chapman. In the forenoon the story of the good work done in Southern California will be told, and the methods pursued will be considered. In the afternoon attention will be centered on local conditions. A similar conference will be held in Stockton on the 22nd; and arrangements are under way for conferences in Sacramento, in Fresno, and in other cities. It is to be hoped that the interest in all these places will be such as to lead Dr. Chapman to take up again the work in this part of the state in connection with his work in Southern California.

The Congregational Church at San Mateo publishes a weekly four page paper called "The Hearty Welcome." The number just before Christmas contained an article by Mr. G. W. Dickie who was for many years superintendent of the Union Iron Works, but who has been in New Jersey for the last year. We quote a few words: "The shepherds were not expecting angel visitors: they were busy keeping watch over their flocks. But their eyes and ears were open, and the curtain of night was drawn aside a little while that they might get a glimpse into the first Christmas held in Heaven. How was it that only humble shepherds were permitted to see this first Christmas celebration? They were watching and listening—that was their business—and the real heavenly vision only comes to those who have their eyes open, and the angel choirs sing only for those who have their ears open to catch the heavenly strains. It was the man of God with his eyes open that saw the mountains full of horses and chariots, while the man whose eyes had not been oponed saw only the hosts of Syria. We miss many angelic visions by not looking for them, and fail to hear many heavenly songs by not listening for them." Not only in San Mateo, but far more widely will Mr. Dickie be welcomed back when the time shall come for his return from the East.

A writer in one of our Eastern exchanges says concerning Portland, Oregon: "The churchman finds much in Portland to admire, noting the magnificence of her temples, the ability of her preachers and the cultured religious integrity of her preachers." The fact that the Presbyterian Church is the strongest in Portland is chronicled. It is said that 22 of the 178 places of worship listed in a Saturday evening paper were Presbyterian. Sixteen of these were organized churches, having a total membership of 4,929, and preperty worth about a half million dollars. The following concerning the Frst Presbyterian Church is suggestive: The 'swarming' of the Old First Church is an interesting feature of the story. In 1882 the session adopted a resoultion in which they said, 'We do heartily commend the enterprise of a proposed second church,' to which they dismissed fifty members. This was the beginning of Calvary Church, which now has fifty per cent more members than First Church had then. The same year, nineteen members were dismissed to the Third Church, on the east side. From that time down to date, few years have passed in which First Church has not assisted with men and money in organizing new churches. Thus she has 'decreased' in order that Presbyterianism might 'increase,' and has found it more blessed to give than to receive, the roll of First Church increasing in that time from three hundred to twelve hundred and fifty."

During the last 35 years the First Church has given to home and foreign missions $289,544. High water mark for home missions in 1905—$38,341. In 1904 the amount was $35,344.

The Rev. Dr. D. C. Greene, a veteran missionary in Japan, writing on the San Francisco School Question, in the Mission News of Kyoto, says that no responsible Japanese would object to any suitably framed regulation which should exclude Japanese of practically adult age from the lower grades of the schools intended for children. Dr. Greene says further: "Neither would any object to the strictness of regulations framed for the purpose of segregating individuals whose presence might reasonably be supposed to have an unfavorable influence upon the morals of the pupils of the public schools. The claim of the Japanese is simply this, that the existing treaty requires that no such educational or other laws and regulations shall subject their countrymen to a different treatment from that accorded to other foreigners. They feel, and feel strongly, that special legislation like that which the San Francisco Board of Education has put in force is not only in flagrant violation of the existing treaty between Japan and the United States, but is an indignity to which they cannot be expected to submit. Perhaps no other form of indignity would wound the **amor propre** of the Japanese nation more than this plan of segregating the children of their representatives. Smooth it over as one may attempt to do, the Japanese are bound to regard the regulation as tantamount to saying 'your children are not fit to associate with ours.'"

The Presbyterian Church has 300 churches in California and Nevada with a membership of about 34,000. The contributions for the support and spread of the gospel are about $900,000 annually. The Rev. Dr. Noble, the synodical missioinary, says in an article in the Cumberland Presbyterian of Nashville, Tennnessee, in a review of the last five years: "These five years have been of marvelous material progress in California and Nevada, and the energies and resources of the church have been taxed to the utmost to keep pace with it, and to meet the opportunities which are continually opening before her. In the general prosperity many of our feeble and struggling churches have grown to self-support; but more than an equal number of new communities have sprung into being, needing the gospel and calling for the Sunday-school and the church. Population is pouring in from all parts of our own country, towns are springing up, cities growing larger, rural regions developing, and calls are coming from all quarters for the preaching of the gospel. Foreign immigration is bringing in many thousands of people from all parts of the world, presenting to the church a pentecostal opportunity to preach the gospel to 'men out of every nation under heaven,' and though for the lack of suitable men we are able to do but little for the evangelization of these mingled multitudes, yet beside the Spanish tongue, which is native to the soil, our church is preaching the gospel here in the most familiar languages of southern Europe, and also in Russian and Turkish, as well as in Japanese and Chinese. Mining camps are rising in the deserts of Nevada and growing into towns and cities, and in most of these our church has been the pioneer in missionary work, occupying in advance of all other denominations such places as Tonopah, Goldfield, Manhattan, Rhyolite, and Bullfrog. The logging and lumber camps of the Sierras and Coast Range of California furnish also a missionary field of great interest and need, but owing to the shifting character of the population it is difficult to establish permanent work, and little more can be done than to hold evangelistic meetings in the camps from time to time. The reclamation of arid lands which is going on under the direction of the general government is opening up wide areas to cultivation and population, and will greatly enlarge the sphere of missionary operations. And so the field is ever widening, the horizon going before us as we advance; and instead of hoping to finish the work once for all, we find it continually growing upon our hands."

THE CONGREGATIONAL MINISTERS AND THE JAPANESE QUESTION.

The Congregational ministers of San Francisco and vicinity discussed the Japanese question last Monday. The subject was introduced by the Rev. Miles Fisher of Oakland in an able paper which left little to be added. Mr. Fisher's positions were in all essential particulars those taken by The Pacific, and he fortified them by an array of what seemed to nearly every one in attendance at the meeting incontrovertible facts. Only one person of at least thirty-five in attendance made any objection to his statements or took exception to conclusions, and all gave expression to their sentiments.

Concerning the morals of the Japanese young people Mr. Fisher said:

"Curious to know the experience of our educators I enquired of Mr. Keyes, the principal of one of our Oakland schools of 1100 pupils, and he said he had never had the least knowledge of any morally reprehensible conduct on the part of Japanese students. I talked with Mr. J. H. Pond, the principal of the High School, and out of experience both in Oakland and Sacramento, where he has had many scores of Japanese students, he has no knowledge of any immoral conduct on their part, but much which leads him to esteem them as pupils. I talked with Mr. McClymonds, superintendent of the Oakland schools; he has never had any improper conduct reported of any Japanese. Similar testimony was given by Mr. Crawford, county superintendent of schools."

Two Americans who had lived in Japan from seventeen to twenty years respectively were quoted as having said in substance:

While among the lower classes in Japan laxness is more common than with us, among the middle and upper classes such safeguards are thrown about both men and women as to present a degree of social purity quite the equal of ours." The student body in our schools is recruited almost without exception, said Mr. Fisher from the middle and upper classes where fair standards prevail. Refering to the action of the state convention of superintendents of education recently in session in San Diego, it was said:

"It appears that resolutions were drafted in San Francisco and given publicity in the press endorsing the action of the school board, and giving this moral reason among others for such action. These resolutions were announced as intended for the consideration of the superintendents then in session who would beyond all doubt endorse them. But they didn't. When the testimony of the superintendents was in,

so I am informed, there was no warrant for the position taken in the resolutions, and they were not passed."

Mr. Fisher concluded his consideration of the San Francisco school question with these words: "The educational difficulties provided for the Japanese and Chinese in San Francisco are in every respect equal to the facilities offered the white children."

As to the matter of assimilation, the writer of the paper said:

"We have the charge that the Japanese are hard to assimilate, only less difficult than the Chinese. Well, what wonder when he has no franchise. I am not advocating the franchise. But I say, what wonder? If then we shall compel the Japanese by this affront to maintain his own Japanese school we might write all over this hopeless problem of assimilation, what wonder! It is our national safeguard to imbue every alien who comes to our shores with American ideas, standards and feelings.

"Our public schools have been our great boast as we have watched the deluge of immigrants pour in upon us. By their leavening and reforming influences we have been sanguine of a happy outcome."

Several persons expressed the wish that Mr. Fisher's paper be sent to The Congregationalists for publication so as to correct the impression given by the recent article in that paper. A motion was made to this effect, but it was not carried, for the reason that it was stated by Mr. Fisher that an article by Professor Nash of Pacific Theological Seminary had already been sent—and for the further reason that the paper of Monday was regarded as too lengthy for acceptance by The Congregationalist.

THE RELIGIOUS WORLD.

The Tri-Church Council of the Congregational, United Brethren and Methodist Protestant churches, will meet in Chicago on the 19th of March to further consider the question of the union of these three denominations.

In contributions for foreign missions in 1906 the Methodist Episcopal Church, North, led the denominations in the United States, giving $1,599,044. The Presbyterian Church stood next with $1,145,230; the Baptist next with $1,025,392; the Congregational next in order with $913,159. The Protestant Episcopal gave $566,137; the Methodist Episcopal, South, $467,846; the Disciples of Christ $315,249; the Presbyterian, South, $259,617; the United Presbyterian $262,369; the United Brothren $61,378; the Methodist Protestant $18,650; the Free Baptist $62,582. The total amount was $8,980,448. The totals for Christendom were $21,280,147. This was an advance from $19,661,885 in 1905; and from $13,620,982 in 1895. The total income from the mission fields was $3,535,432. Ten years ago this income was $1,545,000. The American Board (Congregational) income from the field was $212,353; the Presbyterian Board income from the field was $213,205. Of the churches in the United States, The Methodist Episcopal Church, North, had the largest income from the field—$345,381. The Presbyterian Church had the largest number of missionaries in 1906—889. These figures include ordained missionaries, wives, unmarried women and laymen. The Methodists listed 808; the Congregationalists 565 and the Baptists 549. In 1895 the communicant church members on the foreign field numbered 995,793; in 1906 they numbered 1,843,309; and the native adherents had increased from 2,770,801 to 4,859,322.

The second series of Dr. Alexander Maclaren's expositions will be on sale in this country ere long. Six volumes were ready early last year. Six more will be ready soon. Dr, Marcus Dods says concerning a late volume: "Dr. Maclaren's amazing work proceeds with regularity and rapidity. Volume after volume appears, and each exhibits the same wealth of experience and knowledge of the religious life, and the same felicity of illustration. Open the present volume where you may, you find what arrests the mind and touches the heart. In a series of expositions of Deuteronomy, Joshua, Judges, Ruth, and 1 Samuel, there is variety of subject sufficient to test the capacity of the preacher; but Dr. Maclaren takes the measure of Joshua the soldier, and Ruth the gentle widow, with equal accuracy. Indeed, wherever human nature in any of its infinite phases and varieties is concerned, we can have no better interpreter than Dr. Maclaren. Those who do not own his volumes are shut out from much of what is most vitalizing in the literature of today. These expositions seem to come very close to us, to enter into our life and into our heart, for, as it is said in one of them 'everything is my friend, that helps me nearer to God.'" Dr. Robertson Nicoll said recently: "I am convinced that by far the most useful books for preachers recently published are Dr. Maclaren's 'Expositions.' They are based on a real critical knowledge of the Bible and a full understanding of what criticism has done. They are lucid, terse and logical on the intellectual side, and poetical and beautiful on the literary side. Above all, they have the merit of being profoundly suggestive. I myself have often got a sermon out of a paragraph. They are books which the preacher may put to a legitimate use without plagiarizing. Any preacher in possession of a set can turn to his books, and he will always find help. I don't know if I could say the same of any similar series of volumes."

At the recent annual meeting at Kyoto, Japan, of the trustees of the Doshisha, the Rev. Tashuku Harada was elected president. Mr. Harada has been pastor for some time of the Kumiai church at Kobe and president of the missionary society of the Kumiai churches of Japan. The Mission News says: "Mr. Harada has long been known as one of the strongest men among the alumni of the Doshisha and his accession to the presidency is heartily welcomed by the alumni. He is well known in the United States and he has also traveled somewhat widely in Europe. It will be remembered also that last winter he, with Dr. Motoda of the Episcopal Church, was selected to visit India, where they both lectured in the principal cities with great success. President Harada has been identified with the Christian Endeavor movement in Japan from the beginning and has always been a valued speaker in the various Christian gatherings, not only those of the Kumi-ai churches but also those of the church at large. For some years past the President has been a non-resident and the chief responsibility has rested upon the Principal who during the past eighteen months has been Mr. Seijiro Niwa, formerly secretary of the National Y. M. C. A. Mr. Niwa gave himself to his work with great self-sacrifice and has rendered much-esteemed service to the Doshisha. He

still remains in office and will share in the administration now that a resident president has been so happily secured." The News says further: "During the past year there has been a growing interest in the Doshisha on the part of the alumni and we may well believe that an era of unwonted prosperity has been entered upon. Outside of the Doshisha there is a large body of men, old friends of Dr. Neesima's, who have forgotten neither him nor his wide plans for the Doshisha. Now that the alumni have become reunited, there is every reason to believe that, just so far forth as the local administration shows itself efficient as regards inculcating that moral principle based upon religion, in which Dr. Neesima so thoroughly believed, those friends will rally to its support and gladly contribute what may be needed to place the institution upon a firm foundation." The growth in the theological department was particularly gratifying the past year, about fifty students being in attendance. The return of Dr. Sidney L. Gulick is looked forward to with pleasure.

THE MAN WITH THE SUNNY SMILE.

"Dr. Dickinson died this morning—come on first train."

In less than ten minutes the train was carrying me away from the new parish where I had been four days, back to the old parish where I had worked nine years. The last year of that pastorate had brought into my life a new friend whom I had learned to think of as "The man with the sunny smile." Dr. Charles A. Dickinson carried on his face the sign of a great heart open to his fellowmen.

With his name, and with something of his work I had been familiar for years. No one could read our denominational papers week after week during the past thirty years, and not become familiar with the name of the pastor of Berkeley Temple, Boston, who threw the doors of "the old red church" wide open to everybody, and successfully launched the "institutional church." "Have you known that Charles was the founder of the institutional church?" said Mrs. Dickinson to me the other day through her tears.

His place was in the front rank of American Congregationalists. For three years he was pastor of the Payson Memorial Church, Portland, Maine. A pastorate of five years with the Kirk Street Church, Lowell, Mass., followed. Then he went to Boston and did the work of his life in a thirteen years' pastorate at Berkeley Temple. His health failing, he came to California several years ago, and for two years led the work of the First Church, Sacramento. Compelled at the end of that time to give up wholly the work of the ministry on account of a persistent throat trouble, he lived for a time at Ceres and at Modesto, coming to Southern California about a year ago, his family following him last May to make a new home in Corona.

From the first Dr. Dickinson was in close fellowship with Dr. Francis E. Clark in the Christian Endeavor movement. Probably he is the man who must be thought of as second only to Dr. Clark in the earlier history of the Christian Endeavor work. The two men were close friends. They counseled together, worked together, traveled abroad together, and understood each other well. "Dick," was Dr. Clark's familiar name for his friend. "It has been one of my pet plans to some day write the life of Francis E. Clark," said Dr. Dickinson to me, one day. "I have much of the material at hand, if I only had strength to undertake the work."

Dr. Dickinson had the spiritual mind; and he had the temper of the poet. He was chosen class poet, Harvard, '76. I was privileged to look through a book of his manuscript verses the other day, and found bits of humorous verse, children's verses, religious poems, and a number of choice hymns. Four of his Christian Endeavor hymns which are found in the "Christian Endeavor Hymnal" were read by the present writer as a part of the service that day, when we gathered to pay our last tributes of affection, before we laid the body in its burial place. "O Golden Day," and "Endeavor and Endure" ought to become very familiar to all "Endeavor" workers.

Wednesday, January 9, was his coronation day. The funeral was held at the home in Corona the next day, conducted by the writer of this sketch, who was assisted by Superintendent John L. Maile, of the Southern California Home Missionary Society. He lay with something of the sunny smile of life still on his face, amid a profusion of beautiful flowers. No man ever loved flowers more than he. I have seen him bury his face in a bouquet of roces as a mother might fondle her babe. The service was a simple one. Besides the two brief addresses, two psalms were read, a prayer was offered, a quartette sang, "Rock of Ages and "Jesus, Lover of My soul," a friend from Los Angeles with a rich, tender contralto voice sang "Just for Today," and then we rode down through orange groves laden with golden fruit to the cemetery, and lovingly laid away the body of this rare, good man

W. N. Burr.

La Jolla, Januarv 11, 1907.

LAYMEN MEET IN THE INTEREST OF FOREIGN MISSIONS.

The meeting of Congregational laymen of the churches hereabouts, in Pilgrim Church, Oakland, on Monday evening, was one of inspiration. The Rev. H. M. Tenney, the coast secretary of the American Board, spoke of a similar meeting which was held in Berkeley last year as one in which great power was generated. Those who were there, he said, moved afterward with a zeal which was catching, and when the returns were in finally the contributions from the Pacific district for the work of the Board were a surprise, so great had been the gain.

It has been Mr. Tenney's hope that there would be no less interest this year than last. And as he has gone among the churches he has been encouraged in the hope that the standard of 1906 will not be lowered. He stated that the Southern California brethren talk of a five per cent advance notwithstanding the fact that the contributions from that part of the state were two thousand dollars more last year than they were the previous vear.

The meeting in Pilgrim Church, Monday evening, was favored with an address by the Rev. H. G. Bissell of India, who after being in this country for some time, is now about to return to his field of labor.

Certain parts of Mr. Bissell's address constituted a scathing, though kind, arraignment of the church for its slowness in meeting the opportunities before it on the great foreign field.

He said that the missionaries felt that God has

done, is doing much for America, and that America should do much for others. Very graphically did he show that our country cannot go up much higher if it does not take hold of others more heroically to lift them up also.

Reference was made to a Wellesley College woman who was in India a while ago to study certain interests—one who had never had any great concern for missions, but who observing awhile said that she was overwhelmed by the sense of the work that was not done, that if she were to begin life work anew she would become a professional nurse and go to India for the help of those so greatly needing help there.

Mr. Bissell pictured the need and the suffering appealing constantly to the missionaries and told of the heart pangs which came when cut after cut was announced in the appropriations from the home land.

Fifteen dollars, he said, would keep a child in a Christian home for a year; $35 would keep a Bible woman going for a year among the people; $60 would support a native preacher and his horse; $200 would build a school house and $700 a church.

None who heard Mr. Bissell as to the needs of the foreign field could think for a moment that anything other than an advance movement would justify the church in the sight of God.

Among the Churches.

California.

Oakland, Pilgrim.—The reports at the annual meeting showed all expenses for the year met.

San Mateo.—The church had as a Christmas gift a new piano, sent by Mrs. J. C. Luckey of Portland, Oregon. Twenty-five persons were welcomed into fellowship the last Sunday of the old year.

Fresno.—At the January communion ten persons united with the First Congregational Church, four upon confession and six by letter. The Sunday-school average attendance during the last quarter was 88.

Wyandotte.—Church worshiping in hall. Edifice shifted from foundation during recent high wind. The hope is, that when weather settles, building will be placed back where it belongs. Money already raised for that purpose.

Palermo.—Rev. H. A. Shearer devotes considerable time to the publication of "Golden West," the community paper, established by himself, and finds it helpful to his church work; he preaches twice on Sunday and once in two weeks holds afternoon services at Wyandotte.

Avalon.—A household of four was welcomed to church membership the first Sunday of the new year; the two boys by confession of faith. One person was received by letter the last Sunday in December. The Girl's Guild Choir is adding to the attractiveness of the services.

San Jose.—At communion service last Sunday, thirty-one received into fellowship; fourteen on confession. Several adult baptisms. Five young women from the State Normal School joined on confession. We had an impressive service. Three families, including all the members but the youngest children, and several splendid young men were among those who joined.

Ontario.—The Ontario Church parts regretfully with the Rev. R. B. Larkin who has resigned to become the assistant of the Rev. C. P. Dorland in the work of Plymouth Church, Long Beach. The Rev. Charles H. Seccombe of Waterloo, Iowa, until recently the financial secretary of the Waterloo Chautauqua and Bible Institute, has been called as his successor, has accepted the call and is already on the field.

Sierra Madre.—This church seems to have reached the turning-point in its history. Since the coming in of the electric road a year ago the town has grown considerably, and the church has begun to take on new life. Nineteen members were received into its fellowship at last communion. Much needed improvements have been made to the building, and two hundred dollars have been added to the pastor's salary. The outlook seems to be full of promise.

Weaverville.—The Trinity Congregational Church held its annual meeting Tuesday evening, Jan. 8th. The weather was very stormy, but about forty were in attendance. Reports were quite encouraging. All bills were paid; the mortgage on the parsonage was paid in full, and a goodly balance in the treasury still remained. A delightful social evening and a bounteous collation were enjoyed by all present and the people cheered while the pastor committed the canceled mortgage to the flames.

Pasadena, First.—At January communion five were added to the church; one being by confession. The church rejoices in the coming of the new assistant pastor, Rev. E. T. Sherman, of Chicago. His winning personality and earnest sincerity are already making themselves felt as a power in the church. At the annual church supper, Jan. 10, about 300 were present. Church reports of the past year were very encouraging. The diaconate has been recently increased to 18—one-half being deaconesses and one-third retiring each year.

Oroville.—Five persons were admitted to church membership January 6th, and at the annual meeting, held January 9th, the total membership was reported to be nearly ninety. Over sixty attended the meeting, mostly members of the church. All reports showed a prosperous condition of affairs, and it was unanimously voted to materially increase the pastor's salary at once. The weight of financial matters having been disposed of, the members are praying, as they have been for many months, for a revival in this place, and the hearts and interests of all earnest Christians are turned now toward preparation for the coming of Mr. Hare among us in February.

Sunnyvale.—The annual meeting was held on Jan. 4th, at which time reports were made. $4,130 were expended on building and general expenses; $165 given to benevolences. The church received 13 new members during the year. The Christian Endeavor membership numbers 55, and the Sunday-school has an enrollment of 92. At 6 o'clock about 80 friends sat down to supper, and later in the evening Rev. C

R. Brown preached the sermon, which was exceeding helpful and uplifting. A series of meeings under the direction of our new evangelist, Rev. A. W. Hare, is in progress. This is his first series in this new office.

Lodi.—On Jan. 6, a large audience participated in the communion service, and 11 new members were received into the church, 8 by letter and 3 on confession, all adults, and all heads of families except one; in all, five men and six women. Two of the men were deacons from the church at Inkster, North Dakota, and the whole eleven members will add greatly to the strength of our church in every way. The annual church meeting on January 4, brought together a goodly company of earnest souls, in spite of the severe storm that prevailed the entire day. The business meeting was adjourned to Jan. 19, to give opportunity for a large representation. The several reports will show a marked progress in every particular for the year 1906. A large increase of monies raised both for home expenses and for benevolences, the Sunday-school doubled in numbers, the Endeavor Society largely increased in numbers and efficiency, a Junior Endeavor organized, and 39 accessions to the church.

Washington.

West Seattle.—The pulpit is being supplied during January by the Rev. S. M. Freeland.

Seattle, Columbia.—The year closed with all bills taken care of and money in the treasury. During the year a furnace, pews, and a vocalion organ have been put in. Present membership 167. Sunday-school enrollment 320. Edward D. Weage is pastor.

Seattle, Edgewater.—This church had the pleasure of welcoming to her fellowship nine new members on Dec. 30, and one on Jan. 7. Of the ten, seven came on confession of faith. There are prospects of another ingathering in the near future. The intermediate and senior societies of Christian Endeavor have been united into one body, and a junior society has just been formed.

Seattle, Pilgrim.—Thirty-one persons were welcomed into the membership of Pilgrim Church on January the 6th, seven on confession. The Rev. Dr. Sydney Strong, the acting pastor, is preaching a series of Sunday evening sermons on "Things Seen in Seattle," or "A Spiritual Interpretation of the Life of Our City." Topics: Marks of the Beast; Marks of the Savage; Marks of the Pagan; Marks of the Christian. The first of the year a plan of systematic benevolences was inaugurated by the church. The amount already pledged leads to the belief that at least $3,000 will be realized.

Nevada.

Reno.—The Reno church celebrated its 36th anniversary on January the 9th. The reports for the year showed the largest growth in membership and income of any year in the history of the church. The forty members reecived makes the present membership 177. The total amount of money received during the year was $5,500, of which $2,900 were for the parsonage. The only indebtedness now is $400 on the parsonage.

OREGON LETTER.

By George H. Himes.

The First Church of this city has just closed a successful year. Nearly one hundred new members were added to the church, and all the activities of the church have increased in usefulness. The salary of Dr. House has been raised $600 and his assistant, Rev. Daniel Staver, has had $300 added to his salary for the coming year.

Having had a rest of a little more than a year since the large interest-bearing church debt was paid off, Dr. House announced recently that an effort would be made at once to pay the balance of the sum due the Church Building Society—$6,200. The trustees of the Society considered the proposition favorably, pledged half of the amount, and it is now before the church to raise the other half. The encouragement Dr. House has received gives him reasonably good assurance that the whole sum will be pledged within two weeks.

The Ladies' Aid Society of this church had an unusually successful bazaar during the first week in December, raising more than $1,000.

In addition to home work the First Church supports two missionaries, Rev. George W. Hinman and wife, in Foochow, China.

At the communion service today seven new members were received, six by letter and one on confession.

The work at the Hillsboro Church, under the pastoral care of Rev. Howard Gilpatrick, is on the up grade, and conditions are continuing to grow more hopeful.

Rev. E. C. Oakley, late of the Eugene Church, who accepted a call from the church at Oregon City on Dec. 9th last, has removed to that city, and preached his first sermon on the new field today.

Mr. Howell W. Ackerman, son of Rev. Arthur W. Ackerman, now of the church at West Torrington, Connecticut, but formerly pastor of the Portland First Church, was married to Miss H. C. Adams at Stockton, Cal., on November first last. The young people will make their home in Stockton.

The Passing of Myron Eells.

It is with great sorrow that I chronicle the death of Rev. Myron Eells, who passed away at his home near Union City, Mason county, Washington, January 4, 1907. He was the second son of that devoted, indefatigable and self-sacrificing pioneer missionary, Rev. Cushing Eells, and his equally devoted wife, and was born on Walker's prairie, near the present city of Spokane, Washington, on October 7, 1843; was graduated at Pacific University, Forest Grove, June, 1866; took a theological course at Hartford Seminary, graduating June 14, 1871; was pastor at Boise, Idaho, 1871 to 1874; the latter year he was appointed missionary of the A. M. A. to the Indians on the Skohomish reservation and was in that work at the time of his death. He was given the degree of "D.D." by Whitman College several years ago. He was a trustee of that institution as well of Pacific University for many years, and for a good while has been assistant secretary of the latter. In addition to his Christian work, and the educational work growing out if it directly, he was a member of numerous scientific societies, among them the Anthropological Society at

Washington, and the Victoria Institute, London, England.

He was a contributor to the publications of the Smithsonian Institution, and furnished therefor numerous vocabularies of different Indian tongues. In that particular field of research it is probable that he had no equal, at least no superior, in the Pacific Northwest, and he came to be recognized as excellent authority on all questions pertaining to the Indian life. In addition to being the author of frequent articles of a historical character for the daily and weekly press of the coast and a number of pamphlets, he was the author of two books, the first, the "History of Indian Missions on the Pacific Coast—Oregon, Washington and Idaho," published by the American Sunday School Union in 1882; the second, the life of his father, entitled "Father Eells, or the Results of Fifty-Five Years of Missionary Labors in Oregon and Washington," issued in 1894 by the Congregational Sunday-School and Publishing Society.

He was married on Jan. 18, 1875, at Boise, Idaho, to Miss Sarah M. Crosby, who, with a number of children, mostly grown, survive him.

My acquaintance with Dr. Eells began in 1876, and it has been more than ordinarily intimate ever since; and in all these years I have always found him the same cheerful, industrious and painstaking man in his Christian and educational work, exemplifying in the highest degree his intense desire to do all he could in the sphere in which he was placed to lift up those who were in darkness and enable them to see and be guided by the true Light. I am truly thankful that I have been spared to this hour that I might be permitted to record this humble tribute to this most devoted Christian man and brother.

Dr. Eells for many years had been most diligent in gathering a library not only of a general character but also with particular reference to the history of the Pacific Northwest. In this latter respect it is believed that he had one of the best private libraries of any single individual in the State of Washington. In addition to this he had made a careful and systematic study of archaeology in connection with his work among the Indians, and in so doing had many implements made and used by the Indians in various ways. These were made of stone, bone, wood and iron. He also had numerous articles of wearing apparel made by the Indians in early days out of bark and skins—all in all a most valuable collection. It is understood that the library and the maior part of the Indian collection was bequeathed to Whitman College. The last time I saw Dr. Eells at his own home about three years ago, and had the pleasure of casually examining his library I was deeply impressed with its value, and expressed a fear that it was in danger of destruction, and urged him to put it in a place of greater safety. He then said that he was not quite through with it, but expected to donate it to Whitman College. This will be a fitting depository, and it is to be hoped that the authorities of that institution will provide a place for safely keeping this library commensurate with its worth. Whitman College is to be congratulated upon the certainty of receiving so important an accession to its library material.

Portland, Jan. 5, 1007.

The self-mastered life masters the world.

DEATH OF ARCHBISHOP GEORGE MONTGOMERY.

F. D. Bovard, Editor California Christian Advocate.

The sudden death of Archbishop Montgomery is universally regretted. He was a man of far-seeing sagacity. He came to California in 1879 and from the first had unusual opportunities as secretary to Archbishop Alemany, and also continued in the same office under the statesmanlike administration of Archbishop Riordan, to become thoroughly acquainted with the work of the Roman Catholic Church on the Pacific Coast and particularly in California. He understood the social, political, and educational forces of the State in all their details.

It is impossible to know how great his influence on these problems really was. He was educated as an American Roman Catholic. His grain and fiber and temperament were Roman Catholicism in action. He made a powerful attack upon the National Educational Association in 1887. He was a strong debater and put his case into the most plausible formulas. He was so skillful in the use of "freedom," "fair play," as to turn them to the service of the most despotic principles. To Father Montgomery, perhaps more than any one else, belongs the execution of that shrewd and farseeing policy of the Roman Catholic Church of "rendering the public schools harmless." When he came to California there were not a dozen Roman Catholic teachers in the public schools of the State, not a dozen Roman Catholic students in the State Normal schools. The policy was changed. Now the majority of nearly every graduating class in the Normal Schools is Roman Catholic. Literally thousands of Roman Catholics are teachers in the public schools and many of them conspicuously successful. Of course this change of attitude may not be wholly due to Father Montgomery, but he was propagator and the defender of this policy. It is just possible that Roman Catholicism on the Pacific Coast has suffered a greater change by this attitude toward the public schools than it is aware of. It was feared in 1888 and 1890 when this policy was adopted that the Roman Catholic teachers would saturate the public schools with radical Roman Catholic ideals. The extent to which this has been carried cannot be stated accurately. Generally speaking the best ideals of the Roman Catholic system have been more adequately understood. But this is true, whether it was in the mind of Archbishop Riordan and Father Montgomery at the time, it matters not, that a neo-Catholicism has arisen on the Pacific Coast. Thousands of the most loyal citizens, educated in the public schools, in the State University, in Stanford, in the University of Southern California, are to be found everywhere. This public school bond has broken down the middle wall of partition and made possible a unity between the Roman Catholic and Protestant ctitizenship gratifying to all who love the State. The hierarchy has remained the same but the Roman Catholic citizenship has become more liberal and more progressive. Thanks to the influence of the public schools.

Archbishop Montgomery was not a bigot, but an intense, an intelligent sectarian. He believed in the Roman Catholic Church from Rome to the uttermost parts of the earth. He organized the cadets of the cross after the fashion of the boys' brigade, and pledged them to total abstinence until they reached the age of twenty-one. He was a man of the highest character and had the confidence of the clergy, Protestant and Roman Catholic, of the whole State. He was apparently liberal, but as a matter of fact he was not. In all his public addresses before audiences composed of Protestants, or of Protestants and Roman

Catholics, he invariably, and strongly, defended the Roman Catholic ideals and the Roman Catholic system even to the most minute details. He was by nature and by training subtle, sinuous, powerful. In every address the Roman Catholic system from "a to z" was exalted. His whole career might be analyzed word by word and not color of compromise with Protestantism could be found. His attitude was friendly, his utterances deeply, essentially antagonistic. His policy was a wise one. He believed that the way to overcome Protestantism was by an adroit substitution of Roman Catholicism.

Archbishop Montgomery was a trained diplomat. He had that temperament, that finesse, that delicacy of political touch, that judgment of men, of situations, that dexterity in retreat, that finest of arts of disappearing in a dissolving view, which fitted him for the execution of any plan no matter how intricate it might be. It was no fault of his that he knew more men in the State of California than any man in the Roman Catholic Church.

If the Roman Catholic Church in this State ever had any need of mixing in politics to any extent at any time, all the conditions and requirements were in Archbishop Montgomery. We do not believe he enjoyed that sort of work, and it was only when he was convinced that some interest of the Roman Catholic Church was at stake that he ever took a hand in that fine art.

From a Roman Catholic standpoint Archbishop Montgomery was a good man and a truly great man. From any standpoint he was a man of great devotion, deep consecration to his ideals and great natural endowment and finely cultured attainments. No one ever heard him openly or coarsely abuse Protestantism. We may learn this lesson from Archbishop Montgomery: Substitute Protestantism for Roman Catholicism. His whole purpose seemed to be to show that Roman Catholicism was better in every way than Protestantism. For this we admire him without conceding anything to the principle of his contention. Had he lived the Roman Catholic Church would have continued in the hands of a powerful prelate. Archbishop Riordan is an ecclesiastical statesman, Archbishop Montgomery was an astute and powerful ecclesiastical diplomat.

THE ROMAN CATHOLIC SITUATION IN FRANCE

The effort is being made in certain quarters to prove that the French government is persecuting the Roman Catholic Church in France. These newspapers promoting that falsehood forget that the men who voted for this law are members in excellent standing in the Roman Catholic Church. French Catholics have made a law which the "Roman" Catholics do not want to obey. It is a case of French Catholics against French Roman Catholics. There has been a party in France for centuries which has believed that all power should be centered in Rome but until Napoleon, feeling the need of the Pope's influence, united the clergy in his scheme to crush all Europe, France was among the nations which believed in an independent form of church government. The French Catholic Church was comparatively independent until Napoleon in 1801 required them to resign their sees into the hands of the pope at Rome. Napoleon reserved the right to nominate all the bishops and arch-bishops, and the clergy was put absolutely at the mercy of his Episcopacy. The sin of Napoleon was that he destroyed the last vestige of Catholic independence in France and organized the church into an absolute despotism. It was a part of his gigantic plan to have one empire and one church. The Concordat was a bargain for blood and is a part of one of the political crimes of the ages. For a century, from the time of Fenelon, the French Catholic Church had been growing more and more independent of Rome. Fenelon was sent to convert the French Protestants but came dangerously near becoming a Protestant himself. This concordat of Napoleon, this wicked agreement with the Vatican, not only put $10,000,000 into the treasury of the Vatican annually but it converted an independent Catholicism into a despotic hierarchy more exacting than the hierarchy of Spain or Austria. It was the hierarchy of France that bowed most abjectly to the hallucination of papal infallibility.

The French people have been cut off for a hundred years from any outside religious instruction. The hundred years of the concordat has been a period of conflict between popular freedom and a foreign ecclesiasticism. If the Vatican forces this matter to an open rupture it is more than probable she will be sorry for it. There is a smoldering conviction that the Vatican's direct influence had much to do with the Dreyfus case. The Vatican has dominated the French army until France has come to see a prevailing condition of military weakness not a little alarming. The French hierarchy has been true to the Napoleonic ideals and of course hostile to the French Republic. That disloyalty has had its hand on the throat of French patriotism for a hundred years.

It is all well enough to say by way of Roman Catholic defence that French Republicanism and American Republicanism are essentially different. That difference will largely disappear when this ultramontanism is eliminated. The question is whether the property of the French Catholics situated in France shall be held by the Vatican in Rome and subject to the Vatican, or whether it shall be held by church corporations in France which corporations shall be created and controlled by the French government. If transferring the title of the church property from the Vatican at Rome to a local corporation in France under French control is confiscation, then France is confiscating Roman Catholic property. We do not know how it comes that when the Concordat was drawn up in 1801 transferring the property from an independent church in France to the absolute control of the Vatican in Rome was not also a confiscation of church property. Transfering it to Rome in 1801 is all right, transferring from Rome back to France in 1906 is confiscation.

This final word should be said to the subsidized and Romanized and terrorized press in this country: If America is guilty of aiding the Vatican in this struggle against France the time is not distant when the Vatican will claim the ownership of the Roman Catholic property in America. If French Catholic property must be vested in the Vatican in Rome then American Roman Catholic property for the same reason must be vested in the Vatican in Rome. We are surprised at the torpid condition of public sentiment on this question. Protestanism in this country seems to be hypnotized or terrorized or stupefied in some fashion. That Romanism should openly and violently advocate extreme ultramontanism in this country and that the daily press should not only not rebuke it but actually lend itself to such a deadly ideal, such a disloyal and vicious doctrine, is an awful comment on the condition of public sentiment in this land of religious freedom.

Zumoto, former Editor of the Japan Times has purchased the leading paper in Seoul, Korea, and will reflect the Japanese view of the Korean situation. The former editor was exceeding bitter against Japan's occupancy of Korea, and did all in his power to stir up opposition to the government of Japan in Korea.

The Home.

NEVER TROUBLE TROUBLE.

There's a cheery little proverb
  It is very well to heed,
In a world where pain and sorrow
  Are quite plentiful indeed.
If you would not have them double,
  Then keep this well in view,
To never trouble trouble
  Until trouble troubles you.

Don't think when storm-clouds gather
  You are certain to be drowned;
The very darkest tempest
  May quickly blow around.
And up above the blackness
  Shines evermore the blue;
So never trouble trouble
  Until trouble troubles you.

Ofttimes a gloomy morning
  Precedes a sunny day;
So, without a word of warning,
  Our trials slip away.
What pangs we oft have suffered
  Form ills we never knew!
So never trouble trouble
  Until trouble troubles you.

Quit counting all the bridges
  You may never have to cross.
Quit climbing all the ridges
  Of future pain and loss.
Trudge on and do your duty,
  To God and conscience true,
And never trouble trouble
  Until trouble troubles you.

—Anna R. Henderson.

WHEN YOUR BOY IS AWAY.

"Dno't you suppose we had beeter get a frame for the pictures in Ned's room? I mean those he brought home after the last term of school. There is the one of the football team he belonged to; and then, too, I think the one of the class would be nice framed. They are both good pictures. They are quite large, I know, and probably he did not expect them to be framed; and yet, I feel sure he would be pleased to find them all framed and hung in his room when he comes home at Christmas."

"Then we will have them framed, wife. I will take them over this afternoon. I remember once when I came home mother had standing on my table a bit of a card neatly set in a frame she had made herself. It was a little 'reward of merit' card—nothing more; and yet it never looked so good to me as after mother had fixed it in that way."

"And you have not forgotten it yet! That is what I think about having these of Ned's framed. He will think of the old room here at home some day when perhaps he may not be able to come back, and the remembrance will lead to somethings else."

Something else? Oh, yes. Back to the hearts and the love of the dear ones who were there in the years gone by.

And so the pictures were framed. When Ned came back home at the midwinter vacation, there the two hung, on different sides of the room. In the corner was his tennis racket. On the wall by the side of the dresser was his noseguard hung by its strap. Mother had not "fired thee out," as Ned said some mothers would have done. There they were, reminders of the days when he played halfback on the school team, and saved the day by hard work.

"It is awfully good of you, to think of a fellow this way, mother!" he said, sitting down where he could look the pretty room over, and see what had been done to make the room—his own room in the old home—as comfortable and cheery as possible. "I thank you for it. I shall think of it when I go away."

That is what we want, mothers. If we can keep the hearts of our boys glad when they think of the old home, we have gained a victory, for home means father and mother, the bright family fireside, good things, kind words, a shelter from the world's storm, and all that makes for higher and better manhood.

And if we can help the boys to know that while they are away we think of them, it will mean something, too. When we write to them, why not tell them that we often go into their room and sit down just because it is their room, and when we are there we think of them, and wish them all that is good and pure and true? Suppose we take our writing material in there, and write our letter from that quiet place. It will touch a tender cord in the boy's heart as he snatches time away out there on life's highway to read the word from home.

We so little know what will be the thing which will strike the string in the young man's heart-harp! It pays to let the heart live with the boys when they are away from home.—Pittsburgh Christian Advocate.

DON'T BORROW TROUBLE.

Loaded to the chin with packages, traps and parcels, tensely erect in a straight-back chair, sat the weary shopper in the station waiting-room at the close of a bargain-day.

The place was nearly deserted; there were empty rocking-chairs galore; an inviting couch beckoned from a secluded corner. But the tired, rigid little soul would none of these creature comforts, and when I went to my train, I left her still sitting in the same position, with that strained, set look on her face, while she convulsively clutched her lapful of bundles.

Type everlasting of those who hug their burdens of care when they might just as well let them drop down to their feet; who choose the stiffest, most cramped position in life, while an easy, relaxed attitude is to be had for the taking; who seem almost willfully to select the hardest seats of duty, ignoring the big-armed, comfortable rocker of rest made just to soothe racked nerve and weary brain.

Why should we go out of our way to hunt for hard times? As we go along, enough of that sort of thing will be provided for our highest development. There is no reason why we should go about as roaring lions to seek what of trial or of tribulation we may devour. There is large virtue in that necessity which bows to

the inevitable, but there is none in needless self-inflictions. Inglorious ease is one thing, asceticism is another. Seeking trouble is about as bad as fleeing from it, and bearing trial needlessly is no better than shirking it.

"Never trouble trouble till trouble troubles you." has in it more of philosophy than of poetry. Whenever possible, rest the hands, rest the head, rest the heart. never take up a burden that is just as well off where it is.—S. S. Times.

The Quiet Hour.

Beyond the gathering mists,
To make this life worth living
And heaven a surer heritage."
"Might every life that touches mine,
Be it the slightest contact, get some good,
Some little grace, one kindly thought,
One aspiration yet unfelt,
One bit of courage for the darkening sky,
One gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies

A MORNING PRAYER.

O God, our heavenly Father, we thank Thee for Thy protecting care through the hours of darkness, and for permitting us to see the light of day. Thou art our chief good, and Thy mercies are new every morning. We would begin this day with praise, and dedicate its hours to Thee. As we wait upon Thee, fulfil to us Thy promise and renew our strength. Teach us so to number our days that we may apply our hearts unto wisdom. Father, keep us from sins of thought, word, and deed. Give us grace that we may be calm in spirit, watchful in tongue, yielding in temper, loving in word, and steadfast in the principles of truth and righteousness. Help us always to do to others as we would they should do to us. Amen.

LIFE WITH GOD.

Religion is not something exterior to a man, which can be put on or off like a garment, as circumstances suggest, or as the mood impels, but is an interior realization in the heart of the man himself. It may not be a cloak because it must be an experience. Hypocritical pretense of a faith that is really foreign to a man may impose on the world, but it can never deceive God, who reads the intents of the heart, and who seeks to tabernacle in the humble soul that casts out its idols that it may welcome as its Savior a heavenly Guest. The higher life with God is always first the inner life into which he enters, and which he purifies and inspires.

WHAT TO DO WITH A BAD TEMPER.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation, is a hero. The world may not hold him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and the pain is given to others as well as self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam-boiler, it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.

"JERKILY GOOD."

"Yes, Julia is good—usually," said a young girl who was running over a list of acquaintances in search of one who might be able and willing to help in some work she had undertaken. "If it happened to appeal to her in just the right way, and just the right mood she would be the best of help, but that is what one never can be sure of with Julia. She is so—jerkily good."

She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real goodness in its way—that goes by fits, starts and jerks, and can not be depended upon to run steadily and smoothly. Its possessors sometimes wonder why others do not confide in them more, why their aid is not oftener invoked in causes they are willing to help. They know themselves to be kind-hearted and well meaning, but their prejudices and unreasonableness, like their better impulses, are jerky, and no one can be quite sure which will be uppermost.—Ex.

A LESSON FROM THE MIRROR.

What happens when a person is looking into a shop window where there is a mirror, and someone comes up behind—someone he knows? He does not look any longer at the image; he turns to look at the person whose image is reflected. Or, if he sees reflected on the mirror something very striking, he does not content himself with looking at the image, he turns and looks at the thing itself. So it is always with the persons that you have to do with. If you become a mirror to Christ, your friends will detect it in a very few days; they will see appearing in you, the mirror, an image which they know has not been originated in you, and they will turn to look straight at the Person that you are reflecting.

Now we often in the Christian life deal with ourselves as if we were painters and sculptors, not as if we were mirrors; we hammer and chisel away at ourselves to bring out some resemblance to Christ in some particulars, thinking that we can do it piecemeal. We might as well try to feed up our body piecemeal; we might as well try to make our eye bright without giving our cheek color and our hands strength. The body is a whole, and we must feed the whole and nourish the whole if any one part of it is to be whole, and you can only deal with your character as a wole.—Marcus Dods, D.D.

Young People.

WORK AND PLAY.

I know a little boy—
His name begins with C—
Who, when he's busy playing,
  Is as strong as strong can be.

He can lug a heavy box,
  Roll a barrel big as he,
He's as nimble as a fox,
  When a bonfire there's to be.

He can pull his great big Flyer—
  He is feeling well, you see;
It's astonishing how very strong
  That little boy can be!

But when father wants the snowdrifts
  Cleared away before the door
Or mother wants a package
  From the corner grocery store,

That tired feeling comes apace—
  He is not well, you see;
It's astonishing how very weak
  This little boy can be!

—Exchange.

WHY THEO SUCCEEDED.

"The pay is forty dollars a month, and a good youth is sure of promotion. That is what the permanent men at the railroad shops complain about; this place is now vacant because the lad your partner sent us, and who filled it worthily a year, is now placed where he gets eighty dollars a month. So we trust you to choose his successor. They may ask you a few questions about the candidate for form's sake, at the office, but your man is sure to pass muster."

The above was addressed by a busy railroad official to a city lawyer, who replied:

"There is my friend's son, Urban Starr; his father spoke to me about employment for him. To be sure, Urban is rather above the place as to talent and culture; but times are hard, and the young should climb the low rounds of the ladder. I'll see about proposing him."

"Thank you! I'll be doubly obliged if you will take your applicant up to the office and see him accepted." And the railroad man hurried away.

To this conversation there had been a deeply interested but sad-hearted listener—Theodore Young, the faithful office boy, who longed with unspeakable desire for some such place as the one described. He was the eldest son of a widowed mother, whom he yearned to help, and who was so poor that forty dollars a month seemed wealth to her boy. When the railroad man left, the lawyer turned to Theo, saying:

"Here, Theo, though it isn't your work, won't you note the dates of these letters and file them away in order while I write a letter for you to take up to Mr. Starr's?"

Theo attended carefully to the papers, and was waiting for the letter before it was finished. A great desire was swelling in his throat till it ached, and when the finished letter was handed to him his request burst forth in trembling eagerness:

"Do you think, sir, there are, or may be, any low places at the railroad shops for which you would venture to recommend me? I would begin very low, and work very hard to deserve promotion, and perhaps in years I might come to such a place as this for Urban Starr."

"How can we spare our good, trusty Theo? But, I own it is too bad to keep you here. If Urban consents to apply, when I go with him you may go, too, and I'll interview the parties about something for you."

"Oh, thank you sir," cried Theo, and he was so glad that he ran instead of walking on his errand. A few hours later found Urban and Theo waiting in an ante-room, while the lawyer made known his business about Urban to the railroad officials, who said:

"Oh, yes; thank you for bringing him. The last employee your firm sent was a treasure, and we don't need to ask questions about this one; yet there is one essential thing that I will mention. Of course, you know this person, like the last, to be strictly temperate—total abstinence, pledged and practiced?"

"No, sir, I know nothing of the kind; but on the contrary, while my friend, Mr. Starr, is temperate, he isn't one of the total kind. There is wine for the guests at New Year's, and Urban takes his glass like the rest."

"Excuse me, then; but he won't do for our employ. Total abstinence principles and habits are our first requirements."

"He is no drunkard. Perhaps if you see him you will think he has qualifications of great value to you."

"It is useless for us even to see him, since we desire one who has been from boyhood voluntarily abstinent."

"Very well; Urban Starr is above need of the place. Good morning! Oh, excuse me for having forgotten another matter; there is here a lad with me—in fact, our own office boy—for whom I've promised to ask if you've any kind of a place ever coming vacant into which you could put him with hope of the future. We hate to lose him, for he is trusty, capable, willing, writes a good hand, and is quick at figures."

"How is he on total abstinence?"

"Oh, he is square on that. Signed the pledge when a child. Never took a first glass. Regards a glass of wine with superstitious horror."

"Send him in if you please; we would like to talk with him."

Theo came back to the lawyer's office radiant with joy, exclaiming: "They say I'm just the one they want for the place you didn't take for Urban. They only laughed when I said I feared there was some mistake. Don't Urban want the situation?"

"It is all right, Theo. Please remember when you are a railroad president that you owe your success in life to———?"

This occurred, for this is all true, several years ago, and Theo has now a salary of fifteen hundred dollars, with the love and confidence of all who know him, while Urban is intemperate, out of employment, and a grief to his parents.—Christian Statesman.

THE CALIFORNIA BIBLE SOCIETY.

Desires to inform Churches, societies and the people generally, that ALL who desire can be supplied with Bibles and Testaments from their Depository at the San Francisco Training School, 129 Haight St., in charge of Rev. Dr. E. R. Willis, or at the Headquarters of the American Tract Society, Rev. Dr. Swafford, Agent, 1755 Bush St. It may be well to state that the Depository on Haight St. was opened not many weeks after the fire. Bibles will be given to all worthy applicants who are unable to pay. The California Bible Society is a California institution and should be supported by all the Churches of the State—not allowing funds to be diverted in other directions. The Bible House on McAllister was burned.

The large stock of Bibles in the Depository on Grant Avenue was a total loss.

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SOME USEFUL DOGS OF EUROPE.

In America dogs are valued chiefly as pets and house guardians, but in Europe they not only fill these positions, but others of much greater importance. In England and Scotland the beautiful Scotch collies are used as shepherd dogs, and are taught to herd and guard the sheep as carefully as their masters.

High up among the snow-clad mountains of Switzerland in a great stone house called by the name of Saint Bernard live the kind monks whose mission it is to aid travelers who are snowbound or who have missed their way, and these monks keep a number of Saint Bernard dogs, which they have trained to help them in their work. In the higher Alps most terrific snowstorms come on without any warning whatever, and when one of these storms is raging the big dogs are turned loose to scent out lost persons and direct them to the shelter of the monastery, or to drag them there if they are too exhausted to walk. Fine fellows are these noble Saint Bernards, and many wonderful rescues have they to their credit.

Then there are the milk dogs of Belgium—that is to say, the dogs that draw the little milk wagons about the city in the morning, when the milkman or milkwoman—for it is as often one as the other—is making rounds. If any of our boys or girls should have the good fortune to visit Brussels or Bruges or any other Belgian city some day, they will see for themselves this novel and interesting sight.

Of course, we must not forget to mention the clever police dogs of Paris. Part of a police dog's duty is to protect his master, the policeman—who is called a gendarme in France—when attacked by the ruffianly thieves who hide under the dark arches of the numerous bridges; and another part of it is to help rescue the people who fall into the Seine—which, as you know, is the big river that runs through Paris—and are in danger of being drowned. The dogs are Newfoundlands, and every one of them loves the water, and thinks it great fun to jump in and bring some one to shore. To train the dog a dummy figure is used, and this is thrown off the quay into the water. Then, while the trainers are busy with lifelines and lifebuoys, the dog plunges in, seizes the dummy with his strong teeth, and swims ashore—if he can. If he cannot, he just holds on until his master can help him out. It takes about four months to train a dog properly, but when he is trained he knows just how to seize a drowning person without hurting him, and how to hold his head above water until he gets him ashore.—The Christian Advocate.

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